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readers of the valuable aid, which, with even a slight effort on their part, they might render this work.

New Hebrew Professors.—During the summer months, many vacancies in our theological seminaries have been filled. Among others it is our privilege to notice the appointment of Rev. H. G. T. Mitchell, to the Professorship of Hebrew in the Theological Department of Boston University (Meth.), of Rev. Charles R. Brown, to the Associate Professorship of Hebrew in Newton Theological Institution (Bapt.), and of Rev. W. W. Moore, to the same position in Hampden Sidney College (Pres.), Va. These professors are all young men. They enter upon their work this month, after a long and careful preparation for it under able teachers in this country and in Germany. It is unnecessary to say that they have undertaken the work of that chair, which is, in many respects, the most difficult in the theological seminary. It is certainly more difficult to interest students in this department than in any other: the work of the first year, and, indeed, of the whole course is, for the most part, drudgery. What ought to have been learned in college, must now be learned under circumstances the most disadvantageous. There is a large amount of truth in what an Eastern Professor has said: "Among the noble army of martyrs, the glory and crown of the Christian Church, surely none will more richly deserve the eternal rewards promised to that patience which is proper to saints, than the Professors of Hebrew in our Theological Seminaries." But this is not the only difficulty attending the work of a professor of Hebrew. His position is an extremely delicate one. His opinions as to the questions of the hour are sought after alike by friend and foe. He cannot dogmatize if he is a true investigator, for he knows, if others do not, that however positive the traditionalist may be, however confident the higher critic may be, there are but few questions which, as yet, are settled absolutely. Yet he must assert an opinion; otherwise, either his scholarship or his orthodoxy will be doubted. It is safe to affirm that the young Hebrew professor occupies to-day a position at once trying and delicate. He, of all others, stands in need of forbearance, and of the moral support of his students and his colleagues. He must not be pressed for dogmatic assertions upon this or that subject. He who makes such assertions, unless indeed, he has for decades been engaged in investigation, may be set down as "full of conceit," and unsafe to follow.

July Hebrew Study.—At the School of Hebrew, held at Morgan Park, July 1-29, there were in attendance six instructors, seven lecturers, and eighty-five students. The numerous notices of the School, which have appeared in the various religious papers, have been seen by our readers. But it will be proper here to note one or two of the characteristic features of the School. Most striking of all was the sturdy determination to learn the language, exhibited by every student. The average age was about thirty-eight. Men of this age would certainly not leave home and church, give up recreation and rest, spend time and money to prosecute a study unless, in their very soul, they believed the prosecution of that study to be a duty, and unless, as a consequence of this belief, they were resolved to do all that was possible to be done in the given time. And so, hour after hour, day after day, and week after week, they bent themselves to the self-allotted task, inspired by their determination, and incited by the example of others. Is it at all surprising that such men, with such surroundings, should do a large amount of work, in a comparatively short time?

Another feature, worthy of mention, was the large number of denominations and widely-scattered localities represented. Members of eleven different Christian bodies, and residents of twenty-one different states and countries were present. Men of so varied religious beliefs, and of so different local interests could not mingle with each other in class-room, at table, and in social intercourse, without great profit. For the time being, all else was laid aside; a common motive prompted their work; a common end bound them together; and the good influence of this Christian fellowship was not the least valuable result of the School.

But what does it all mean? Will these men go to their homes, put aside their Hebrew books, forget what they may have learned, and be no better off than before they determined to undertake the study? This, no doubt, is an opinion entertained by many. That it is erroneous, every man who participated in the work will testify. An impetus, not merely to the study of Hebrew, but to all study, was received, the force of which will long be felt. No discipline, however excellent, is equal to that of the class-room. Nor will these men now throw aside the study of the Hebrew. Some of them carry it on in the theological seminary. Others join together, and by helping each other, help themselves. The majority continue their study in accordance with a regular systematic plan, by which sure and steady progress will be made, even amidst the cares and interruptions of a pastoral life. Not a man among them *stops*. Is this not a matter worthy of consideration? Is it not a straw indicating, in its small way, a tendency of the times? Is it true, as many assert, that there *is to be* more interest in these studies than there *has been*?

➤BOOK NOTICES.◀

[All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.]

THE BOOK OF JOB.*

Rosenmueller (1824) enumerates in his *Elenchus Interpretum* one hundred and twenty commentaries on the Book of Job. This volume, however, aims only to be a literal and easily accessible translation of the Massoretic text. The translator seeks to bring out as vividly as possible the idea of the original. No notes or comments are appended. We commend most highly one feature of the translation, viz., the retention of such Hebrew words as *El*, *Elohim*, *Eloah*, *Shaddai*, *Adhonai*, *Goel*, *Sheol*, *Abaddon*, for which the English language has no exact correlatives. The translator believes that there is no satisfactory ground for the opinions that the Book of Job belongs to the patriarchal age, but although he is not inclined to dogmatize upon the subject, is inclined to assign it to a period between Solomon's reign and the Exile. He understands the great lesson of the Book to be "that God is omniscient, omnipotent and inscrutable; and that as 'He gives to no man an account of His matters', man must acquiesce where he cannot

* *The Book of Job*. Translated from the Hebrew by J. M. RODWELL, M. A., of Gonville and Caius College, Cambridge; Rector of St. Ethelburga, London. Third Edition. London: F. Norgate, 7, King Street, Covent Garden. U. S.: *Old Testament Book Exchange*, Morgan Park, Ill. 12mo. Pp. 89. Price, 85 cents.